



Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING

No. 22.

NEW-HAVEN, SATURDAY, OCTOBER 28, 1826.

VOL. XI.

SOUTH SEA ISLANDS.

"*The Islands*" have been "waiting for his Law."

In some former accounts which we have published of the progress of religion in the Society Islands, it was stated, that a number of native teachers had been sent to several other Islands, where the Gospel had not before been introduced. Those Islands where such a wonderful change had been wrought, actuated by that holy benevolence which religion always produces, could not enjoy the blessing alone. They therefore sent native missionaries to carry the glad tidings of salvation to the Islands of Rurutu, Rimatara, Mangea, Rarotonga, Aitutake, Maute, and some smaller places, situated from 400 to 600 miles from them. Although it is but a short time since these missions were undertaken, the effects have been equally wonderful. In October last, Mr. Bourne, one of the missionaries at Raiatea, visited these new stations, to encourage the teachers, and to see what progress had been made. The following is an abstract of his journal.

Visit to Mangea.—Davida and Tiere were the two native teachers sent to this island. They were left there by Messrs. Tyerman and Bennet on their way to New South Wales, in June, 1824. Tiere died about three weeks before Mr. Bourne's arrival. During the first two months of their residence on the island, a few embraced the Gospel, and that number was afterwards increased to 120, which is about one tenth part of the whole population. "The Christians," says Mr. B. "were easily distinguished among the crowd that collected on our going on shore, by the neatness of their dress, and their orderly behavior." Immediately after landing, Mr. B. proceeded to the teacher's house, which he found equal to any of the houses of the natives at the Society Islands. The Chapel was not far from the teacher's house, and the dwellings of the converts were scattered around it.

"After the curiosity of the crowd had been a little satisfied," says Mr. B. "I requested them to adjourn to the house of worship, which was soon filled. Great numbers, who could not get inside, surrounded every part of the house, and listened with attention. Davida began with prayer; after which I addressed them on the love of God, in sending his Son to die for them. I then exhorted those who had embraced Christianity to remain steadfast, and those who still adhered to idolatry, to forsake it, and receive the light sent down from heaven. I returned with Davida and his little flock to his house, where we spent some time in conversation, and again exhorted them to constancy. I addressed a word of affectionate advice

to Davida, in reference to the work in which he was engaged, and promised that another laborer should be sent to him the first opportunity. After supplying him with elementary books, &c. and what few articles we could spare, for his own use, and for barter, I commended him to God and bade him farewell. "We then returned on board, and bore away for Rarotonga."

Mr. B. says that the Christian converts are diligent in their learning. Some can read the spelling book, and a few are beginning to read the Scriptures. Family and private prayer is strictly observed among them, and they pay great respect to their teacher; and although the king and the principal part of the people are still idolaters, they are upon the most friendly terms with Davida, frequently visiting him and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity in the island, and there is reason to hope that the Gospel will soon be universally embraced.

Visit to Rarotonga.—Mr. B. arrived at this island on the fifth of Octo'ber, and was welcomed by the teachers and a considerable number of the people. After the visit of Messrs. Tyerman and Bennet, the most determined hostility had been manifested by the remaining idolaters, against those who had embraced the Gospel, and had eventually led to a conflict which terminated, without loss of life on either side, in victory on that of the Christians. The vanquished afterwards entreated that their names might be enrolled as worshippers of Jehovah, "and their cumbersome deities," says Mr. B. "fourteen in number, and about twenty feet long and six feet in diameter, are now lying prostrate, like Dagon of old."

The chapel, 240 feet by 42, is an excellent native building, well plastered. The king's house, 36 feet by 24, is plastered, and tastefully fitted up in the interior, with painted cloth and ornamental shells. It contains eight rooms with boarded floors. Adjoining, is another plastered house, 188 feet by 20, in which the king eats, and where his servants and dependants reside. Makea is a fine handsome man, much resembling, in his features, the late king Pomare. He has eight sons and four daughters. The house in which the two teachers reside, is another good building, 90 feet by 30, most of it floored with boards, and containing various apartments furnished with bedsteads, sofas, arm-chairs and tables, all of native manufacture. There are several hundred houses in the settlement, of which one hundred and eighty are plastered.

"The king and principal chiefs can read well in the Tahitian Spelling book, and hundreds, yea, I may say, thousands of men, women and chil-

dren, are making rapid progress in learning.—Dr. Watts' Catechism of Scripture Names they have learned perfectly, as well as the Tahitian Catechism. Family and private prayer is generally observed. Plurality of wives is entirely abolished. The people show great respect to their teachers. Three kings (or principal chiefs) formerly governed the island, (viz. Makea, Tinomano, and Pa,) between whom frequent and bloody wars formerly raged; but now, by universal consent, the whole power is vested in Makea; and thus contention for power, that apple of discord, has been wisely cast away by the islanders. Cannibalism and infanticide also have ceased. The population of this island may be safely estimated at from six to seven thousand.

“October 5th.—In the evening, those who had been baptised made a feast, to which we were invited; and while we were partaking of the luxuries of the island, several of the natives got up and made some sensible speeches. One observed that our Lord foretold Peter's denial; let us also (added he) beware lest we deny him in our hearts. Another made some judicious remarks on John iii. 6.: ‘That which is born of the flesh is flesh, that which is born of the Spirit is spirit.’ And I must confess, I was surprised to hear such addresses from those who so short a time ago were ignorant idolaters.

“October 7.—About noon, the people assembled at the chapel, to the number of two thousand. I addressed them from Matt. xxviii. 20.; after which I baptised one hundred and ninety-four adults, and one hundred and two children. The greatest order prevailed during the whole service. In the afternoon I had a meeting with the young people and children. About seven hundred attended. They correctly answered every question in Dr. Watts' Catechism. I afterwards addressed them, and concluded with prayer.

“In the evening, the people held their stated Friday evening meeting, in the chapel, which was lighted up with candle-nut oil. About three thousand were present. I commenced with prayer and an address, after which several passages of Scripture were correctly quoted and appropriately applied by the natives. The two deacons who accompanied me, then addressed them in an encouraging manner. I could not help contrasting the behavior of the people now, with what I witnessed on our former visit. We were then afraid to land, conceiving our lives would have been endangered; but now we felt as easy as though we had been among our own people. Then the natives came alongside the vessel without any clothing at all, but now the greatest propriety in dress was manifested among all classes. At our former visit, the Tahitian teachers were compelled to keep watch the whole night, to preserve their wives from the violence of Makea; but now he has given up all his own wives (formerly eight in number) except one. He is constant at school, is diligent in his attendance on the means of grace, and approves of every plan that is proposed for the spiritual and temporal benefit of his people. There is also, apparently, more modesty among the females of this island, than on any other in the South Seas with which I am acquainted.

“October 8.—In the morning the people again assembled at the chapel. I addressed them on the subject of the new birth, after which I baptised

129 adults and 71 children, making together 496 who have been baptised during our present visit. One thousand were baptised formerly, so that the whole number of those who have now received the ordinance of baptism on this island, is 1496. On this occasion, the number of natives present could not have been less than from 3500 to 4000.

“The Tahitian teachers, Papeiha and Tiberio deserve great commendation for their activity and diligence in their work.

“Much has been said in Europe, &c. concerning the success of the Gospel in the Society Islands, but it is not to be compared with its progress in Rarotonga. In the Society Islands, European Missionaries labored for 15 long years before the least fruit appeared. But two years ago, Rarotonga was hardly known to exist; was not marked in any of the charts, and on our last voyage we spent much time in endeavoring to ascertain whether or not there really was such an island. Two years ago the Rarotongians did not know there was such a name as JESUS, or such good news as the Gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behaviour, equals, if not excels, whatever has been witnessed at Tahiti and the neighboring islands. When we look at the means, it is the more astonishing. Two Tahitian teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change, and that before a single European Missionary had set his foot on the island. I have been accustomed to see such changes as have taken place in the various islands of these seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise. I could not help earnestly desiring the presence of my Brother Williams, that as he had shared some disappointments with me last voyage, so he might share with me the joy, which the change that has taken place is calculated to produce. From the great number of its inhabitants, and the general aspect of affairs in the island, there appears reason to expect Rarotonga will become one of the most important among the Missionary stations in these seas. We left a large supply of elementary books, and after giving the teachers a word or two of encouragement, and taking leave of the king and people, we went on board, and stretched across for Aitutake.”

Atui.—The captain of an English whaler has left the following written testimony to the peaceable behavior of those among the people here who have embraced Christianity:—

“I visited this island for the purpose of obtaining some refreshments, and although, in some measure, prepared to expect civility, their excessive kindness exceeded my utmost expectations. They appear a mild, inoffensive people, and have no warlike instruments among them. We remained here on Sunday, and never, in any country, witnessed such attention paid to the Sabbath.” This paper is dated January, 1825.

Rurutu.—The *Haueis* now stood for the island of Rarotonga, and made Rurutu on October 27. When we came to the mouth of the entrance to one of the missionary settlements, we were surprised to see the wreck of a vessel, which proved to be the *Falcon*, Captain Chase, an American whaler, which had left Raiatea, homeward bound

about two months before. When we had landed, we found the chief officer and part of the crew living on shore. The captain had proceeded to South America a short time before we arrived. I wished to know how the natives behaved on the occasion, and I was glad when one of the Tahitian teachers put into my hand a paper which the captain had given to him, previous to his departure, of which the following is a copy:—

“The natives gave us all the assistance in their power, from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and carried up to the native Mission-house, a distance of half a mile, and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing that was landed—which fully proves the honesty of the natives of this island. Since I have lived on shore, myself, officers and people have received the kindest treatment from the natives that can be imagined, for which I shall ever be thankful. Myself and officers have lived in the house with Buna, who, together with his wife, have paid every attention to make us comfortable (they both being fine people,) for which I return my unfeigned thanks, being the only compensation I can make them at the present. BENJ. C. CHASE.”

THE JEWS.

Extracts from Mr. Wolff's Journal in Arabia & Persia.

Nov. 27.—The acquaintance of the Jews of Yemen must be of the highest importance to all the friends of Israel. They are the descendants of those Jews who were taken from Jerusalem by Nebuchadnezzar, and then settled themselves in Yemen; and when Ezra desired them to go back to Jerusalem, they preferred staying in Yemen to the invitation of Ezra. No Jews whom I ever saw have such Abrahamic countenances, and manner of expressing themselves, as those few Jews of Yemen whom I saw at Bussorab and Bushire. Jews of Yemen! ye have declined the invitation of Ezra to go to Jerusalem, to assist in rebuilding that city, decline not to accept the invitation of your brother, who invites you to go to the King of Jerusalem, to the King of that Jerusalem, the gates of which are open continually, which are not shut day or night, which is the city of the Lord, the Holy one of Israel! where the people are all righteous; where they shall inherit the land forever.—But let us hear one of that country.

Abraham Ben Yaha, from Yerim near Sanaa, in the land of Temain, i. e. Yemen, called on me. At Yerim all the inhabitants are children of Israel. I asked him to tell me the names of the places in Yemen where Jews are residing. He said in the following places—Sanaa, 200 families; Sayan, 12 do.; Suraga, 16 do.; Samar (called Hadoram by the Jews—see Gen. x.) 150 do.; Yerim, 80 do.; Khaw, 80 do.; Almekadin, 10 do.; Gible, 150 do.; Taas, 50 do.; Adana, 150 do.—Total, 2,658 families—18,000 souls.

Abraham Ben Yaha confirmed the account I had before received of the Rechabites. When I asked him, “Do you know the Jews Khaibr?” he replied, “you mean the children of Rechab.—These are mighty men, and have not felt the yoke of the captivity.” And then Abraham Ben Yaha

joyfully lifted up his fingers and moved them about and said, “They are the descendants of Jonadab, the son of Rechab, who said ‘Ye shall drink no wine, neither ye nor your sons forever. Neither shall ye build house, nor sow seed, &c.’ And thus they do. The children of Ishmael curse them, and we bless them. The sword of Mohammed has not brought them under his yoke. Soleiman Hadorame went among them, and they told him, that when the Jews shall begin to repent, and shall pray with devotion, then the Messiah will come; Soleiman Hadorame has seen them.”

Myself.—When do you think that the Messiah will appear?

Abraham Ben Yaha.—Rain, riches, the hour of the birth of a child, the time of the redemption, and the day of the resurrection, all these things are hidden from human eyes. Nobody knows when the rain arrives until clouds appear in the heaven; nobody knows when he will be rich, until he has the money in his pocket; nobody knows the moment when the child will appear. And this is the case with respect to the time of the redemption, when Shiloh will fight the battles, and when he will conquer; when death shall be swallowed up in victory; when the time is come that the government shall be in the hand of the Holy One; when the time is come that Shiloh shall be the judge of men and the oracles of God; when forty years after his arrival, the trumpet shall be heard, and the dead shall rise; and when heathens shall fight, and heathens shall be subdued, then shall we know that Shiloh is come, and then shall we joy a great joy. The Jews at Sanaa declined to accept the invitations of Ezra, for they said unto him, “We have now built here in Teman (Yeman) our houses, and we have planted our vineyards, and our children are here grown up: we will readily forsake every thing for Jerusalem, but shall we remain there, shall our redemption be lasting, shall our temple not be burnt again, and shall our children not suffer a worse captivity than the first?”—And Ezra replied, “Daniel speaks of another captivity, a captivity which shall last much longer than the first captivity.”—And the Jews of Teman answered “If this is the case, we will rather remain in the land where we are now.” And thus the Jews of Teman refused to return to Jerusalem, but when Messiah shall come, then we all from Teman shall go to Jerusalem.

So far the words of Abraham Ben Yahya.—More than fifty Jews crowded in my room together. I continued to question Abraham Ben Yahya.

Myself.—What are the names of the learned men at Sanaa?

Abraham Ben Yahya.—More Youssuf Karha, the father of the college of Rabbies; More Abraham Almanzale; More Yahya Alabiat.

Myself.—How old are you?

Abraham Ben Yahya.—Sixty three years, (and smiling) few and evil, and they have not reached the days of my fathers.

Myself.—Do you believe in Jesus of Nazareth?

Abraham Ben Yahya.—You are the first of whom I have heard speak of him. We Jews in Yemen, know him not, and know not his history; we know not his name.

I began then to speak of him, that he was the Shiloh whom the Jews expect. Another Jew contradicted me, and told him the story of the Shem-Hemforash, which I refuted.

Abraham Ben Yaha continued almost in rapture. "A horror of great darkness fell upon him" —Gen. xv. 12. "A horror of great darkness fell upon Abraham our father; peace unto him! and the reason of that horror was, that he saw the captivity of his children, that they shall go four times into the captivity."

"1. *Horror*: which indicates the horror of the captivity in Egypt.

"2. *Darkness*: the darkness of the captivity in Babylon.

"3. *Great*, i. e. the captivity of Madai, (Peria.)

"4. *Fell upon him*: the captivity of the Jews among Yavan, (the Greeks) & Edom, (the Turks.)

"But, (Abraham Ben Yaha continued) the time will come, that Jacob shall take hold on Esau's heel, and shall prevail over him, and the children of Israel shall prevail over all the Gentiles, and Jacob shall be a fire, and Israel a flame and Esau be as a stubble."

Adoni Bed Sabbi Moses Shohet Bumoni Ben Benjamin then said, "The spirit of our understanding causeth us now to speak, and we beg thee O Rabbi Joseph Wolf, that the fierce anger shall not be kindled in thy nostrils."

Myself.—No fierce anger is existing in my nostrils, and I hope therefore that it shall not be kindled.

Bumoni Ben Benjamin.—The sense of the scripture in the word [The Hebrew word was analysed by the Jew; one letter he made to signify, plain literal sense—another mystical sense—another, preaching over every character of the word—another mystery] for the sense of the Scripture is often mysterious, and that mystery must be sought for with prayer and fasting..

Myself.—And that great mystery contained in Moses and the prophets is, "God manifest in the flesh;" and that great mystery must be sought for by prayer and with fasting.

Nov. 29.—At three o'clock in the morning, Mr. Arretoon Constantine, Dr. Riach and Lieutenant Strong, went on horseback to accompany me to Burrasgoon, on my way to Shiraz. It was a great kindness which I had not deserved. We arrived at Takaddag after four hours ride, where the servants had already prepared a breakfast for us, and pitched the tent. We set off the same day from Takaddag at half past ten, and arrived at Takooda after two hours ride. We remained there in the fort the whole day. I met there with a Mussulman Mullah (Doctor,) who talked a great deal, and observed that the sect of Sofees, at Shiraz, maintain that "God is in every thing, and every thing is God." At Takooda are 700 Arab and Persian inhabitants.

Nov. 30.—Lieut. Strong remained at Takooda, and Dr. Riach, Mr. Arretoon Constantine, and myself, went towards Borrasgoon. We lost the road, which often happens here to muleteers, on their way from Takooda to Borrasgoon. We arrived at Borrasgoon at eight o'clock in the morning. We took lodging in the house of Salem Khan, Governor at Borrasgoon.

Half an hour after our arrival at Borrasgoon, Aga Arretoon Constantine introduced me, according to my desire, to the Jews of this place. I saluted them in Hebrew; they brought to me the Hebrew Bible; I read to them in Isaiah the words, "Who is he that cometh from Edom," &c. I desired then to see their Synagogue, which they

shewed me immediately: they have two, very small and poor synagogues. Every thing among them is witness of their poverty and misery. Jews with white beards, viz. Moses, the son of Abraham, Moses, the son Rabbi Moses, Rabbi Sarag, the son of Moses, (the latter is President of the Jews,) and Reuben, the son of Moses, and many young Jews stood round me. I delivered a discourse of the following tenor:

"How goodly have been thy tents, O Jacob, and thy tabernacles, O Israel! And now I see you here in great wretchedness, and in great misery too. In the state of your temples, even the state of your poverty and misery is visible. Your houses are small, and your wives without ornaments, and your children without clothes; you bow yourselves before your deadly foes, and you are compelled to kiss their hands, and even their children rule over you.—I see among you but a few copies of the law and the prophets, and those few are seldom read by you, and more seldom understood. Thus you are deprived in the time of the extremity of your wretchedness of every consolation. I see this, and it breaks my heart."

The Jews all at once exclaimed, "This is exactly the state in which we live!" I continued then:

"I come now to proclaim to you redemption from your sins, and redemption from your misery—redemption which God will send you from on high."

Jews. Amen.

Myself. Jesus of Nazareth, of the descendants of David, according to the prediction of the Scriptures, and the Son of God, according to the prediction of the Scriptures; whom our ancestors have slain, He is the only one who is able to send redemption to Israel; He is the Messiah, who will put on your head a crown of glory; and He designs you to become a kingdom of priests, a kingdom of true believers, and then you shall live in peace with your adversaries, who will see and understand, that they will have to learn the will of the Lord from the children of Zion, and the word of the Lord from the children of Jerusalem. There will be no crying among you, and your tears shall be wiped away, and then you shall see that Jesus Christ, who was in former times despised and rejected of our brethren, despised and rejected of Israel whose brother he was; he will be the King of kings, and the Lord of lords; he will say to you, "My people," and you will say to him, "My God."

As some of them did not understand Hebrew, I desired Mr. Arretoon Constantine, who understands English and Persian, to interpret for me in Persian, for he pronounces the Persian much better than I do, as he was born in this country. I gave to them two New Testaments, and they desired me to send them more copies from Shiraz, which I did.

The most respectable men of the Jews called afterwards on me in my room, and during my conversation, great reasoning took place among the Jews themselves. I said to them, "Harden not your hearts, as in the days of the provocation, as in the days of the wilderness." They said, "We do not harden our hearts, as in the days of the provocation, as in the days of the wilderness."

I shall begin now to collect every thing which I have heard of Henry Martyn, during my stay in Persia. I met at Borrasgoon an Armenian, Avet

Petrus by name, who is the brother-in-law of Mr³ Smith, the late resident at Bushire. Avet Petrus resides at Shiraz. Without having asked him, he said to me, that he knew very well Padre Henry Martyn, who translated the New Testament into Persian during his stay at Shiraz, and argued with Mussulmans. I asked him whether he had often seen Henry Martyn?

Avet Petrus. Very often, and as often as I called upon him, he spake with me about the dying love of Jesus Christ.

Haj Muhammed Hassan, a Persian Mussulman from Shiraz, who had just returned from Mecca ; lodged in the same house with me. He was stretched upon a sofa, and seemed to sleep ; but suddenly he arose, and addressed himself to me : " Padre Youssuf Wolf, have you books in England, in which the existence of Satan is mentioned ?"

Myself. The existence of Satan is clearly mentioned in the Bible, and in the Gospel.

Haj Muhammed Hassan. How can we know whether it is true, as nobody has ever seen the devil ?

Myself. Examine your own heart, and you will soon know, that the devil is even in you.

Haj Muhammed Hassan, and all the other Mussulmans present, brake out into a fit of laughter ; and Haj Muhammed Hassan observed, that many doctors at Shiraz would come to converse with me. Another Mussulman, Sayid Muhammed by name, said, " The Jews will give you much trouble, for their hearts are perverted : their law is good, and their prophets are good, David, the king, was a great prophet ; and Abraham was a great prophet ; but the Jews do not follow their precepts."

Dec. 5.—We arrived at Kasseoon. There are here twenty families of Jews. They confirmed what I had heard by the Jews at Bushire, and Bus-sorah, viz. that it is a general belief of the Jews in Persia, that Esther and Mordecai are buried at Hamadan, and Ahasuerus and Haman are buried at Shush, near Shustar, the ancient Susan. They gave me the following calculation of the Jews in Persia :—Kasseroon, 20 families ; Borrasgoon, 30 do. ; Shiraz, 300 do. ; Sargoon, 20 do. ; Kashoon, 200 do. ; Yazd, 300 do. ; Ispahan, 500 do. ; Te-heran, 200 do. ; Kermanchah, 100 do. ; Hamadan, 300 do. ; Marsandaran, 200 do. ; Rasht, 400 do. ; Kansar, 60 do. ; Tiruz-Abad, 20 do. ; Lara, 50 do. ; Taharan, 40 do. ; Estarabad, 100 do. ; Na-wand, 30 do. ; Dozerkoon, 45 do. ; Bandarkan-koon, 30 do. ; Burmzed, 200 do. There are besides these, Jews scattered about in the villages of Persia.

BURMAN MISSION.

The Columbian Star contains the following extracts of a letter received at Washington, from Mrs. Judson, dated

RANGOON, March 25, 1826.

My dear Brother,—We live, and find ourselves once more in Rangoon, under the protection of the English Government, and surrounded by mercies. Our sufferings for the last two years have been great indeed, and it seems almost a miracle that we yet exist. I have not time now to write particulars, as a ship sails to-day, and wishing to give you the earliest information of our arrival at this place, this short letter must be a substitute for

what you may in future receive. You and other of our friends in America have doubtless felt much anxiety on our account, and what you may occasionally have heard has done little towards diminishing that anxiety. Mr. Judson was arrested on the 8th of June, 1824, and dragged away like a felon to the court-house, thence to the "death-prison," where he was confined eleven months, part of the time in three, and part in five, pair of fetters. He was then removed to a country prison, ten miles from Ava, where he was confined six months longer in one pair of chains. He did but just survive the savage treatment on the way, being ill with a fever, and driven off in the middle of the day, without hat or shoes, and with but two garments. His feet were so torn that for six weeks he had no use of them. On his first arrest, I was confined to the house with a guard of ten Burmans, who received a strict charge to watch me closely. I contrived, however to get word to the Governor of the city, who ordered the guard to be removed, and that I should be allowed my liberty. For seven months, scarcely a day passed that I did not go to some one member of Government, to obtain Mr. J.'s release ; but all in vain. Our house was two miles from town and the prison, which greatly increased our difficulties, and I was obliged to walk that distance sometimes twice in a day. All our property was confiscated, except a little which I secreted, and which preserved us from starvation during our long captivity. Seven months after the arrest of Mr. J., our little Maria Eliza Butterworth was born, an addition to our joys and sorrows. The day after he was dragged to the country prison, I procured a pass from Government, and followed with my little Maria, who was then nearly four months old. Here we suffered every thing you can imagine, having no house or one single convenience. I procured a very small bamboo room in one of the jailor's houses, where the heat was such, and the insects so numerous, that we could get no rest night or day. Maria was soon taken with the small pox, and though so very young had it most severely. My anxiety for Mr. J., my hard and distressing mode of living, and my incessant watchings with Maria, now destroyed my health, which had hitherto been tolerable, and brought on one of the country diseases, from which I did not expect to recover. For six weeks I was unable to move from my mat. Mr. Judson, his fetters being taken off, was sent to the Burman camp, then at Mah-looan, nearly 200 miles from Ava. Here he was employed as interpreter, though with a guard continually over him, and through the parsimony of the Burman officers, was near starvation. In his absence, to complete my list of sufferings, I was taken with the spotted fever, which raged violently till I lost my senses. Just at this time, Dr. Price was released from prison, and obtained leave to go and see me. He found me just gone, scarcely able to articulate a word ; but through the kindness of our Heavenly Father, the means used by him were blessed to my recovery.

As the English advanced, Mr. Judson was again sent to Ava, and ordered back to the country prison. I was then unable to move, and he was not allowed to come and see me. I however sent our faithful Moung Ing to the North Governor of the palace, who had for some time been our friend, to beg of him to intercede for Mr. Judson, and pre-

vent his return to prison. He listened to my request, obtained his release, took him to his house, to which I was removed as soon as possible, and where we were treated with the greatest kindness until we left Ava. The Government now began to look at the Missionaries with new eyes, and implored their advice and assistance in saving the country from ruin. The English General had repeatedly offered terms of peace; but the haughtiness of the king and queen had not been sufficiently subdued to induce them to accept. Mr. J. was entreated to go to the English camp, and make an effort to induce the General to make peace on easier terms. This he constantly declined, but advised sending Dr. Price, who had no objection to going. He was accordingly sent, but proved unsuccessful in his mission, as Sir Archibald was firm in adhering to his original terms. He had also demanded us of the king, who only replied, "They are my people, why should they be sent to the English? Let them remain." Dr. Price was again ordered to go, with a third part of the money demanded, and Mr. Judson was taken by force and sent with him. I had not then the most distant hope of ever getting away from Ava. But the rapid advance of the English troops now so alarmed the Burmese Government, as to induce them to comply with any terms.

Mr. Judson returned with an order from Sir Archibald to bring to the English camp all foreigners who wished to come. In consequence of this order, we had the happiness of seeing all the foreign prisoners released, and of obtaining leave for our own departure. No beings were ever happier than we were, when we had safely passed the Burman camp, and found ourselves near the English. Sir Archibald Campbell received us with the greatest kindness, and during a fortnight's stay at the camp, provided us with every comfort, and sent us to Rangoon in a large gunboat, in which we were well accommodated. His kindness and that of many other English officers, will long be remembered. I wrote you long letters by the Edward Newton, but you never received them. I shall write again the first opportunity.

AMERICAN HOME MISSIONARY SOCIETY.

EXTRACTS OF CORRESPONDENCE.

The correspondence of the above named Society since its formation in May last, has been of a highly interesting character. We make the following selections, designed to show the state of religion and the wants of the people in some distant places.

Letters of congratulation and encouragement, says the Committee, have not been the most interesting which have moved our hearts in this great and good work. We reveal this fact, that it may catch the eye, and interest the heart of every friend of Home Missions in the land. Encouraged by the published pledges of so large a portion of the Christian community as was represented in the formation of this Society, the destitute churches of the West and South, who had waited for it, as for the consolation of Israel, have laid before us their claims upon the benevolent aid of their more favored brethren. They have asked for ministers to break to them the bread of life, and have besought us for aid in their support. Several have accordingly been sent, and others are engaged;

but few in comparison to the number needed. The Committee have also been constrained to pledge assistance to many feeble congregations who had already chosen their pastors, but were unable to retain them without a little aid for a limited time. They have accordingly extended their engagements more than eight thousand dollars beyond their present means to discharge them, and the treasury of the Society is now actually overdrawn more than one thousand dollars. This deficiency is constantly increasing as the work moves on. And yet it *must* move on, and Christians *will* awake to sustain it. An enterprise so high in the affections of the American churches, and so full of mercy to the needy and to them that have no helpers among themselves,—an enterprise which makes its appeal so directly to the hearts of Fathers, and Mothers, and Brethren, here in behalf of their kindred according to the flesh, will not be permitted to falter at its very beginning. It is not in the spirit of Christianity which burns in ten thousand bosoms, to suffer such a result. Ten thousand hands which have handled the sacramental symbols of Christ's atonement, will lay their silver and gold on his altar to prevent it; and the Saviour of sinners, who multiplied the loaves to feed the hungry in the wilderness, will multiply the dollars devoted to this benevolent purpose, and bless every effort of his people to send his ministers to the destitute.

From the Rev. Hezekiah N. Woodruff, Missionary in Manlius, in this State, under date of July 20, 1826.

I have great reason to bless the name of the King of Zion, that while he has called for many laborers, he has added to the pleasure, by the revivals of religion which have refreshed his churches in this neighborhood. It commenced in the three churches in this town about the same time. Although it has not been as powerful as in some other counties, especially in Oneida, yet it has been a refreshing season, and has called for great activity. Perhaps about one hundred have already united with the different churches, and a considerable number more will unite at the next communion season. We have received eleven at Orville, and a number more have been examined—a number of children are among the latter. Meetings for prayer are every day in the week—a number of the subjects are from the Bible Classes. I have most certainly seen the desirable effects of that mode of instruction.

Rev. Samuel Sweeney, Florence, Oneida Co. N. Y.
Sept. 5, 1826.

The glorious work of divine grace that was going on when I last wrote, continued for a season to progress, and reflection now "begins with delight" upon the precious season of refreshing we have recently enjoyed. Though the special work of revival mostly subsided in the month of May, our meetings on the Sabbath have not diminished as to the numbers who attend. On the first Sabbath in July, we admitted to the communion of the church twenty as the first fruits of the revival. The most of these were youths whose parents were church members. This accession increased the church about one-third. There have been several added to other denominations in the limits of the town. On the 2d Sabbath in July last, there were admitted to the communion of the church in

Camden 126. Since that there has been another accession, the exact number I am not able to state. The work of grace in that town commenced much earlier than among us, and subsided nearly the same time. The number of hopeful conversions is about 230.

The Fourth Report of the late U. D. M. S. cannot be read with indifference by those who are "waiting for the consolation of Israel." The 14 churches and congregations to whom aid has been extended during the year past, must bring in their testimony in favour of Domestic Missions. From the specimen afforded of the salutary influence of such benevolent exertions, what may not be hoped for in the execution of the extended plan of the A. H. M. S.? Surely we may expect that great things will be accomplished by the God of Missions in "building up the waste places of Zion." "The wilderness and the solitary places will be glad." "Many shall run to and fro, and knowledge shall be increased." The rising glory of Messiah's kingdom will doubtless be extensively promoted by means of the late plan adopted to supply the destitute in our own land. "It is the Lord's doing, and marvellous in our eyes." Yours in the bonds of the gospel.

Rev. E. D. Wells, Oxford, Chenango Co. N. Y.
Aug. 10, 1826.

The number, who, it is hoped, have recently passed from death unto life, is in this congregation about twenty. Ten united with the church on the profession of their faith, the first Sabbath in this month. As many more will probably unite at our next sacramental season. A few cases of awakening yet continue.

Rev. Charles Thompson, Dundaff, Susquehanna Co. (Pa.) under date of Aug. 21, 1826.

The work of divine grace is still progressing at Montrose, Louisville, New-Milford; and pleasing appearances at Harford of a revival.

A week in Edwardsville, Illinois.

The following is from the Rev. Hiram Chamberlin, Missionary in St. Louis, Missouri, June 23, 1826,—and we trust will not fail in some degree to interest the sympathies of our readers.

The Lord is visiting people of the West with gracious indications of mercy. This will be cheering and encouraging to those who are making benevolent efforts in their behalf. In the month of March last, I preached an evening lecture in Edwardsville, where I found the people anticipating with much interest, the arrival and subsequent labors of one of your missionaries. Their hopes were disappointed, and they felt the disappointment. Yet they did not despair. They went again to the throne of grace, to ask if there was no help for them. Their prayer was accepted. The Lord heard them, and sent his spirit to bless them. When I visited them last week, I found that general and deep seriousness which indicated the presence of the divine Agent, opening to the dark mind the glory of the gospel, and leading sinners to embrace their Redeemer. In company with the elders of the church, I went from house to house bearing the message of salvation. We were cordially received, and our remarks were heard with solemn attention. The inquiry was repeatedly made, 'Will the society send us a minister?' Could the friends of Domestic Missions have heard

it in those circumstances, they would have felt new zeal in their work. Lectures were appointed, and the people manifested a readiness to leave their worldly business to attend on the ministration of God's truth. The audience on the Sabbath was unusually large and solemn. The looks of many expressed the deep anguish of their hearts. Several have given evidence of a saving change, and many are anxiously inquiring, and present appearances justify the hope that the work is but begun. The harvest is indeed fully ripe. And shall the precious grain be lost for want of laborers? A Cumberland Presbyterian, who has the reputation of being a very good man, is the only minister in the county. Eight years ago Edwardsville was an entire wilderness, uninhabited by civilized man. Now a town is built, and the people possess both intelligence and refinement; they are able and willing to appreciate the labors of a qualified ambassador. They are looking to your Society for help. I am authorized to make the application in their behalf, and to say that a suitable candidate, such an one as will unite the people, would receive one-half or two-thirds of his support for the first year. Here are some who have once enjoyed the ordinances of the gospel in your city,—some, whose friends are now numbered among the members of your churches. They call to you. And shall not their call be heard? They call while the Lord is raining righteousness upon them. They want a spiritual guide now, to lead the lambs of the flock, and to pour into the bleeding heart the consolations of the gospel.

EAST FLORIDA.—The following is extracted from a recent letter of Rev. E. Lathrop, St. Augustine, to the Corresponding Secretary.

There must necessarily, not long hence, be a most important post for the operations of Christian benevolence, either here or in the neighborhood. The form and situation of our peninsula place it beyond a doubt, that a communication will be effected between this part of the Atlantic and the Gulf of Mexico. Wherever this channel may terminate on this side the peninsula, there a town will rise up as if by magic, where moral power will be concentrated, and where a moral influence will go forth, conveying the streams of life or death into all this southern region. This important spot will undoubtedly be Augustine, or some point within 40 miles of it. I hope the first builders of this future city, will have a missionary to point them to Babylon, and Tadmor, and Tyre, and Sodom, whose sunken remains are set forth to warn the wicked of the judicial visitations of a sin-hating God. Tho' this place is not commercially flourishing, it is of incalculable importance that the little band which have been collected here, should be kept together, and that a well disciplined church of Christ should be maintained. For not only is this the single place where true religion has any foot-hold on this side the peninsula, but is the only place where the ordinances can be enjoyed for the present, so scattered is the population around us. In the mean time, this is, and must continue to be a place of resort for strangers. The present population of this town, is probably not more than two thousand; and that of the eastern division of the Territory, cannot, I think, exceed six thousand. But the solitary Protestant Church among these thousands must still be to the benevolent mind an intense ob-

ject of interest, especially when it is considered, that should the project of internal improvement now before the nation go into execution, ten years would be sufficient to render this one of the most important situations in the United States.

NEW ORLEANS.—A highly valued correspondent in New Orleans, has recently laid before the Committee an appeal in behalf of that city, containing the following statements.

The population of New Orleans is from 45 to 50,000. Nominal Catholics 25,000—A few Jews, perhaps 100.—The residue of population nominal Protestants, say 20,000. There are a few Baptists, a Methodist church, which is doing good, one Episcopal and one Presbyterian church. But among all who belong to these several denominations there are probably not more than 120 decidedly pious individuals.

There are in the city six licensed Gambling Houses, paying to the Government \$5,000 each. Their annual expenses, besides their license, are not less than \$10,000 each, making in all an expenditure of \$90,000 annually; and every means are taken to induce strangers to visit these haunts of dissipation and crime. There are also two Theatres, one of which is usually opened on Sabbath evening, and is numerously attended.

In connexion with these statements, let it be considered that New Orleans exerts a powerful influence upon the inhabitants of all those States and Territories that border on the Mississippi, and the water courses emptying into it: That most of the exports, and a large portion of the imports of the western part of Pennsylvania and Virginia, of a large part of Ohio, Indiana, and Illinois,—all Kentucky, Tennessee, Missouri, Arkansas Territory, Mississippi, Louisiana, and a large portion of Alabama, centres in New Orleans. The contaminating moral influence of this city is felt throughout this wide extent of territory, and these millions of our free and enterprising inhabitants.

I hope that I anxiously desire the salvation of those around me, and sometimes almost tremble with horror, when I look around this great city—when I reflect that in a country called Christian, a city should be found containing forty-five thousand, and often in the season of business containing from sixty-five to seventy thousand souls, and that city having a greater moral influence on other sections of country than any city on the continent, visited too almost annually by the destroying angel, in which hardly a single Evangelical Minister of the Gospel should be found, to preach Christ crucified to the dying thousands. If some poor wanderer, is like myself inquiring what he shall do to be saved, he looks around in vain for a guide and instructor; the enemy of souls in the mean time assails him with temptations from within and from without. The thoughtless sinner hears no warning voice, and mingling with the thousands of his own character, they rush on madly in one unbroken column to death and the judgment; and in dreadful numbers people the regions of despair. Oh, my dear sir, are the bowels of compassion of Christians, wholly shut up to the cries of this devoted city! For twenty years it has been an integral part of the United States: thousands of the friends and relations of northern Christians have here found their graves; thousands are flocking in to fill up the ranks which the destroying angel has

thinned—but no Christians appear, no messenger of good news, no ardent apostle comes to this people. Will not christians cast their eyes upon this place—they can look at Asia and Africa, and the savage tribes, and the islands of the sea; but to this place, where many of the inhabitants are bone of their bone, and flesh of their flesh; their eyes are blinded, and hearts hardened. Do not think I am disposed to find fault with what they have done elsewhere—far from it—this ought they to have done, but not to leave the other undone.

Let me entreat you, my dear sir, to take this subject into consideration, to lay it before men of influence and piety around you. Let me beseech you and them, by the love you have for the souls of men, by the love you bear to that Redeemer, by whom you have been redeemed from the curse of the law, to make at least one effort on behalf of this place. If there is a spot on the globe, from which an appeal can be made to the hearts of the Christian community, it is New Orleans: but from some unaccountable cause, they seem to have forgotten that the place exists. Do not rest contented, I beseech you, until some Protestant clergyman, of talents, of learning, of prudence, of experience, of ardent piety and zeal, is sent to this place.

SYNOD OF ALBANY.

The Synod of Albany held their annual meeting at Watertown, the first week in October, instant.

In taking a general survey of the Presbyteries under their care, so far as reports have been received, we rejoice to learn, says the Report, that the churches are in most instances at peace among themselves. The means of grace are generally attended. The monthly concert for prayer, is pretty uniformly observed; and charitable institutions of almost every name, are fostered with no diminution of interest. Sabbath Schools and Bible Classes are exerting more and more a salutary influence. Parents and their baptized children are assembled for special instruction. In short, there is much to indicate that God has not forsaken his Zion. But still there is much over which to lament, and much which calls for the united watchfulness, prayers and exertions of God's people to remove. Among the most prevalent and threatening evils, we are again obliged to mention the profanation of the Sabbath. Once and again and again has the voice of solemn admonition been raised; but the evil is not arrested in its desolating progress. The transaction of business—travelling by steam boats, canal boats, and stages, is still practised in many places, to an alarming degree; and if the evil cannot be removed—if our beloved country cannot be excited to view this subject in its proper light, we are persuaded the time is not far distant, when as a nation we shall find ourselves to be sinking under the displeasure of God.

The narrative in glancing upon the Presbyteries of Londonderry, Columbia, Troy, Albany, Otsego, Champlain, Oswego, and St. Lawrence, contains nothing of much interest. Some of them have been favored with partial revivals.

In speaking of the Oswego Presbytery, the Synod would derogate from that praise which the church on earth ought ever to ascribe to her Lord

and Master, should they pass in silence a number of distinguished examples of refreshing, which have been manifested within their bounds during the past year. In two of their congregations, it is believed that more than three hundred individuals have been brought from nature's darkness into God's marvellous light. Many remarkable instances of hopeful conversion, in answer to special prayer, confirm the great and interesting truth, that God has not said to the seed of Jacob—*Seek ye my face in vain.*

But it is in the Oneida Presbytery, that God has been pleased to display the riches of his grace in a very extraordinary manner. During the past year, within their bounds, there have been, it is believed, not less than 2,500 subjects of hopeful conversion. Nor has the work yet entirely subsided. During this season of refreshing, there has been such a spirit of prayer, as was never before witnessed in this region. God has enabled his people to agonize for the descent of the Holy Ghost; and he has given the most convincing evidence of the fact, that he is more ready to give the Holy Ghost to them that ask, than earthly parents are to give bread to their children. The means employed in carrying forward this work have been, the pointed preaching of the gospel, visiting from house to house, seasons for fasting, meetings of anxious inquiry, and especially social and secret prayer. God has signally showed in this revival, that his kingdom is, by way of eminence, a kingdom of means; and that he will bless the means of his own appointment. While many of the congregations within the bounds of this presbytery, have enjoyed such a season of refreshing as God has never before permitted them to witness, nearly all of them have shared more or less of the genial influences of this work. In some instances great opposition has been manifested, and especially by those who "hold the truth in unrighteousness." But God has moved forward in his glory, clearly evincing that it is a vain thing to contend with the Almighty.

From the New-York Observer.

AWFUL END OF A DRUNKARD.

Messrs. Editors,—I have often thought that physicians, and the friends of humanity generally, would do well to bring before the public, more frequently than they do, examples illustrating the ruinous and deadly effects of Intemperance. An instance of this kind occurred within my knowledge, on the last Fourth of July.

Some time last spring, a man by the name of S****, a native of Pennsylvania, who had spent a considerable portion of the thirty-eight years of his life at sea, removed into this vicinity. Though possessing by nature a kind disposition and a sound understanding, improved by a good common education, by his intemperance and profane ness he became, soon after his arrival here, the grief and terror of the neighborhood where he lived. On his return at night from his daily labor, his approach was announced to his family and neighbors by the voice of blasphemy, that echoed far along the street in which he was passing. As he drew near the door his wife began to tremble, and her children trembled with her. As he entered, his eye and hand were observed with the closest attention; for the violence he dealt out on every

side, had often compelled them to flee to their neighbors, for the preservation of their lives;—while every fragile thing in the dwelling was dashed into a thousand pieces.

But yet, in his lucid intervals, conscience was often faithful; and of course, extremely troublesome. He had no way to quiet his upbraiding, but by fair promises. And as he had too much sense to postpone *indefinitely* concerns so momentous as those of eternity, he resolved that he would break off his sins and turn to God within one month. But the month rolled rapidly on to its completion, before he was aware, and left him worse than when it commenced. Another month, and another still, and still another, in long succession, were greeted on their arrival with the same promise; and departed at last with the same disappointment.

At length, Mr. S. perceived that such promises as these would never suffice. A month was too long a period. He therefore divided the time, and resolved that he would repent within two weeks. But one fortnight after another commenced and closed, and this poor sinner was growing only worse. In the midst of these strong promises the anniversary of our national Independence came; and though unusually steady and industrious the former part of the day, he could not consent to conclude it except in the way in which drunkards commonly take on such days to require the Lord for the blessings of liberty; on Christmas days, for sending his Son to die for their souls; and on New Year's days, for his goodness in saving their souls another year from hell. So he purchased a pint towards the close of the day, and swallowed about the whole at one draught. He then repaired to his abode—and more than seven evil spirits went with him. Nearly the first word of salutation to his wife, was a declaration that he would send her to hell, and then go thither himself. His violence commenced first upon her, and then upon hers, till they all fled across the way to a neighbor's, to avoid destruction. In about ten or fifteen minutes they started back towards their little cottage, to learn what was becoming of it and its ruthless occupant. They approached the dwelling and found it alone, and two of the upper coverings of their humble couch missing. They searched above and below, but all was silent and deserted. They went out at the end of the habitation, and at a little distance back from the house, awful hollow groans were heard, rolling through the solemn darkness of the night. Instantly they roused their neighbors; and, directed by the groaning, they came to an empty hay barrack, where they found him prostrate on the ground, and praying for death! It appeared that he had climbed the scaffolding, spread his blankets upon the poles, and unconscious what he did, instead of throwing himself *across* the railing, had taken his position according to their length. The poles parted at his pressure; the back of his ponderous body struck the ground; and a stone of a few pounds weight, parted the spinal marrow just between his shoulders. Consequently, the entire three fourths of his body below that point, were from that moment dead. The next day, at his request, I called to see him. "Oh," said he, "I am just going; and I have been such an awful sinner, that I fear there is no mercy for me. God have mercy on my soul—have mercy on a poor

undone sinner—have mercy on me for Jesus' sake! O that sinners would take warning from my example—I have ruined myself." His prayers and lamentations continued, and filled the house with such sensations as I have never witnessed before. "Send for that sinner," said he—and for the other—and the other still,—"that I may warn him before I die. And O warn others, when I am gone, by my example." After my own remarks to him, and supplications in his behalf, I left him. The next day I found his situation very similar, or if there was any difference, still more awful. His lamentations over his past life, his warnings to those around him, and the constancy of his cries for mercy, uninterrupted by any thing or every thing passing around him—altogether formed such a scene as no one that beheld can ever forget.—Three days this scene continued, and then the curtain dropped—the immortal spirit received its doom.

Does this story fall into any drunkard's or semi-drunkard's hands? Let him pause in his downward career: and if not quite benumbed into utter insensibility; if he has any pity left for himself or his family, for his body or his soul,—let him not say "a month," or "a fortnight," but escape from the jaws of the destroyer without one hour's delay.

Does it fall into the hands of a man who has tipped and tasted till he begins to love? Let him know that he stands on the verge of a precipice, at the bottom of which is the bottomless lake; that his foothold begins already to give way, and that his only safety is, to flee far and fast away without a moment's hesitation.

Does it fall into the hands of a man who gives or vends the intoxicating draught to drunkards? or of one who distils for vending? Let him remember that he stands behind poor blind men, pushing them forward towards this fiery precipice, and that in the last day, when they are dragged up from the pit to the Judgment bar, his skirts will be found red and reeking with their blood!

Does it fall into the hands of a sinner, who is indefinitely postponing his soul's concerns? Remember that this sinner, who finally brought down his resolve to the narrow limits of a single fortnight, was overtaken at last on surprise, as by "a thief in the night," and was hurried away in a most unexpected hour. Whatsoever thy hand findeth then to do, do it with thy might—for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou hastenest.

PHILANDROS.

TO THE CONSCIENTIOUS RETAILER.

Have you not good and sufficient reason for believing that the common practice of vending ardent spirits by the small quantity, has greatly increased the sin of drunkenness?

How can you *conscientiously* adopt, or continue a practice which is productive of so much evil?

How can you *conscientiously* encourage the use of *New England Rum*, which, by its cheapness, operates more than any other single cause to multiply the number of drunkards, and hurry them to an untimely grave?

How can you *conscientiously* sell a man rum, when you have reason to believe he has taken more than he ought?

How can you furnish one with rum, or other

intoxicating spirits, when you know that it will convert him into a madman and send him home to abuse and injure his family?

How can you sell a man ardent spirits, when you clearly perceive that he is wasting his property and reducing a worthy family to want?

How can you take a poor man's fourpence or ninepence *every day* as he gets it, when you have reason to believe, his children are without a morsel of bread, or wholly dependent on charity?

How can you *conscientiously* furnish a man with his jug of rum on *Saturday evening*, when you have sufficient reason to believe that he will spend the *Sabbath* in drunkenness or riot, and perhaps call his neighbors in to increase the excess of wickedness?

How can you *conscientiously*, assist the intemperate man to this particular means of *self-murder*, merely because he desires it, when you would not, for your right hand, sell him *arsenic* or *laudanum* for the same purpose?

Above all, How can you *conscientiously* encourage or even *permit*, inconsiderate young men and boys to hang about your stores and drink, when you *must know* that this is the high road to intemperance, and that they are beginning to form a habit, which will, most probably, end in their temporal and eternal ruin?

Is it "doing to others as ye would that they should do to you," to witness the existence of any of the evils to which the preceding questions allude, and not use your influence to prevent, or remove them?

When you see the intemperate perishing on your right hand and on your left, does the solemn question never occur: What influence have I had in forming their character, and bringing upon them this ruin?

I speak as to wise men; Judge ye what I say.

LOTTERIES.

The New-York American has the following just remarks on *Lotteries*.

As compared with the extent and diffusiveness of the gambling spirit excited and fed by lotteries, we verily believe that all the faro and kino, and E. O. tables, the rouge et noir, and other sorts of unlawful gambling are almost harmless. It is not thoughtless or vicious or intemperate men alone, who in the case of ordinary gambling, are misled by the deceptive lure of lotteries, but women and children, widows and orphans, master and servant, maid and mistress—all are inoculated with the fatal spirit of adventuring in the lottery. If the sum of distress, pecuniary and mental; the agonies of hope deferred and final disappointment; the torture of self-reproach, for having snatched from the hungering lips of infancy, the means that should sustain it, in order to hazard them in the desperate chances of the wheel—if these, or any portion of these sufferings could be brought home to the bosom of the community—there would be a great outcry against the toleration of such legal modes of inflicting pain and extorting plunder.—Add to this the long catalogue of crime to which the hope of drawing a prize in the lottery, and the efforts to obtain the means of gratifying this hope, too often—and it is matter of astonishment, that so much indulgence has been shown towards this iniquity.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 28, 1826.

AMERICAN HOME MISSIONARY SOCIETY.

The Executive Committee of the American Home Missionary Society, have appointed under the title of "*The Geneva Agency*," the following gentlemen as a board, to conduct the affairs of the Society in the western part of the state of New-York:—Rev. Henry Axtell, D. D. of Geneva, *Chairman*; Mr. Henry Dwight, of do. *Treasurer*; Rev. Miles P. Squire, of do. *Secretary*; Mr. A. B. Hall, of do., Rev. James Richards, D. D. of Auburn, Rev. Dirck C. Lansing, D. D. of do., Rev. H. P. Strong, of Phelps, and Rev. Ansel D. Eddy, of Canandaigua.

The district assigned to the Geneva Agency is that portion of the state, which lies west of the western line of the counties of Onondaga and Cortland.

This association is to serve as a board of advice, and medium of communication between the Society and the churches in that district. Through them all applications for aid are to be made. Missionaries are to receive their commissions through, and make their quarterly reports of labor to, the Secretary of the Agency. It is to "take general supervision of the destitute and needy churches within the district; counsel and advise the agent of the Society as to his operations therein," &c. &c.

AMERICAN BIBLE SOCIETY.

The receipts of this Society for the month of September, as appears by the statement of the Treasurer, amounted to \$4,064 80.—Issues from the depository, in Bibles, 1,711, Testaments, 2,356—value \$2,082 38.

THE WAY OF TRANSGRESSORS IS HARD.

We learn by papers from the South, that a company of kidnappers or slave dealers were descending the Ohio river, with sixty or seventy unfortunate fellow beings, whom they were driving like a drove of cattle, to a western market for sale, when the slaves rose upon them, and killed (we will not say murdered) their oppressors. Probably a number of these poor slaves may suffer death for liberating themselves, and thus dispensing the just retribution of Heaven. Had a company of the Greeks, or a ship's crew of our countrymen, been captured by those *awful creatures* the Turks or Algerines, we should rejoice to hear that they had sent them to the *shades*, and regained their liberty. And where is the difference? Why one is black and the other white.

The following letter published in the *North American*, contains a more particular account.

Extract of a letter from Joseph Allen, Esq. to Joseph Ficklin, P. M. at Lexington, dated Harrisburg, Ky. Sept. 19, 1826.

"Sir,—On Sunday last, between the mouth of Sinking creek and Clover creek, a flat boat, loaded with negroes, was descending the Ohio. The negroes murdered their master and white men on board, and made their escape into Indiana. *Fifty six* of them were taken in that state and brought to this place, and the magistrates are at this time committing them to jail. It appears by the con-

essions of the negroes that only *two* that were concerned in the murder are apprehended and here. About 18 others are at large in Indiana, and are the negroes that committed the murder. The negroes here, say that the men who were killed, are, a man by the name of Edward Stone, and his nephew Howard Stone, both of Bourbon Co. near Paris; David Cobb of Lexington; a Mr. Davis, who steered the boat, and a Mr. Gray of Natchez, a passenger.

"A yellow boy (Lewis) who says that Edward Stone, his master, bought him in Maryland, gives this information. 'Tis said by the other negroes that this boy fought for his master to the last."

The above named slave dealers had been engaged in this horrid traffic for many years; and the elder Stone, we are informed, has made a large fortune by it. He is said to have stated to many of his acquaintances that he intended this to be his *last adventure*. Some idea of his inhuman and merciless treatment of the poor negroes who have passed his hands, may be formed from the following statement of Mr. Dickey, a gentleman of unimpeachable veracity, given in a letter to a friend two years ago.

"In the summer of 1822, as I returned with my family from a visit to the Barrens of Kentuck, I witnessed a scene such as I never witnessed before, and such as I hope never to witness again. Having passed through Paris in Bourbon county, Ky., the sound of music (beyond a little rising ground) attracted my attention. I looked forward, and saw the flag of my country waving. Supposing that I was about to meet a military parade, I drove hastily to the side of the road; and having gained the top of the ascent, I discovered (I suppose) about forty black men all chained together after the following manner; each of them was handcuffed, and they were arranged in rank and file. A chain, perhaps 40 feet long, the size of a fifth-horse chain, was stretched between the two ranks, to which short chains were joined, which connected with the handcuffs. Behind them were, I suppose, about thirty women, in double rank, the couples tied hand to hand. A solemn sadness sat on every countenance, and the dismal silence of this march of despair was interrupted only by the sound of two violins: Yes, as if to add insult to injury, the foremost couple were furnished with a violin apiece; the second couple were ornamented with cockades, while near the centre waved the Republican flag carried by a hand *literally in chains*. I perhaps have mistaken some punctilio of the arrangement, for "my soul was sick," my feelings were mingled and pungent. As a man, I sympathised with suffering humanity, as a Christian, I mourned over the transgressions of God's holy law, and as a *republican* I felt indignant, to see the flag of my beloved country, thus insulted. I could not forbear exclaiming to the lordly driver, who rode at his ease along side, "*Heaven will curse that man who engages in such traffic, and the government that protects him in it.*" I pursued my journey till evening, and put up for the night; when I mentioned the scene I had witnessed, "Ah!" cried my landlady, "that is my brother." From her I learned that his name is Stone, of Bourbon county, Kentucky, and that a few days before he had purchased a Negro woman from a man in Nicholas county; she refused to go

with him; he attempted to compel her, but she defended herself. Without farther ceremony he stepped back, and by a blow on the side of her head with the butt of his whip, brought her to the ground; he tied her and drove her off. I learned farther that besides the drove I had seen, there were about thirty shut up in the Paris prison for safe keeping, to be added to the company, and that they were designed for the Orleans market. And to this they are doomed for no other crime, than that of a black skin and curled locks.

Ah me, what wish can prosper or what prayer,
For merchants rich in cargoes of despair?
Who drive a loathsome traffic, guage and span,
And buy the muscles and the bones of man.

COWPER.

"Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such a nation as this?"

But I forbear, and subscribe myself yours,
JAMES H. DICKEY.

Sept. 30, 1824."

We were informed (says the *Western Luminary*) by a gentleman on yesterday, that on passing the dwelling of Stone about two months ago, he saw about 40 negro men, chained together precisely in the manner described by Mr. Dickey in the above letter, except that they were not carrying the flag and the violins. They were walking about the field or yard, in the manner we have seen unbroke oxen, when, loosed from the plough or team, they were turned out to graze for the night. These, no doubt, were part of the drove who put an end to his life. We have heard many tales of the most unheard of cruelty perpetrated by these men upon their hapless victims; but we forbear to mention them.

SYNOD OF NEW-YORK.

The Synod of New-York have held their stated annual sessions in this city during the present week.—In the absence of the Moderator, the Rev. Mr. Ostrom of Marlborough, prevented from attending by sickness, the sermon was delivered on Tuesday evening by the Rev. Dr. McAuley, in the Pearl-street church. The Rev. Joseph DeElroy, of this city, was appointed Moderator, and the Rev. S. H. Cox and Rev. R. W. Condit, were appointed Clerks.

The following five Presbyteries are comprehended in this Synod, viz. the Presbytery of New-York; the Second Presbytery of New-York; the Presbytery of Hudson; the Presbytery of North River; and the Presbytery of Long Island.

The accounts rendered of the state of religion in the several Presbyteries from which the annual Narrative is prepared were various, presenting both reasons for humiliation and encouragement. The Narrative may be expected in our next. A resolution was adopted by which the Synod have agreed hereafter, publicly to celebrate the Lord's Supper at some convenient season during their stated sessions.

On Thursday evening the Synodical prayer meeting was held in the Central Presbyterian church in Broome-street; and the exercises usual upon this occasion were attended to with interest by a numerous audience.—*N. Y. Rel. Chron.*

Revivals.

REVIVAL IN MILFORD, PENN.

Extract of a letter from the Rev. Thomas Grier, a Missionary of the A. H. M. S. to the Corresponding Secretary, dated Oct. 16, 1826.

The town of Milford, Penn: though the shiretown of Pike County, and within a day's journey from the city of New-York, and not more than two from Philadelphia, though traversed every day by two lines of stages and three mails, appears to have escaped the notice of Missionaries hitherto, and to have shared very little in the sympathies of the Christian community. Here are no gospel-hardened sinners: none that have long had it in their power to slight its ordinances—Here is no sanctuary of any denomination in the whole town. It is a spiritual wilderness, a moral desolation. Here vice and immorality have not concealed themselves in darkness, but stalked forth before the face of the community. The Lord's day was totally disregarded, either as holy time or a day of rest. The counsellor-at-law consulted with his client, and prepared the suit for trial—The merchant opened his shop for trade, and posted his books for settlement—The inn-holder opened his bar-room, sold liquors, and it was made a day of feasting and carousing—The husbandman cultivated the soil and gathered the fruit—The sportsman pursued the game, and made the hills, mountains and forests, resound with the noise of the hunting dog and rifle: while loaded wagons crowded the streets to vend their commodities. But few assembled where the saints were to appear for the worship of the living God. What few christians there were, possessed but little influence, and were unable to stem the torrent of immorality. Men vested with authority, and bound by their oaths to see the laws executed, might be found around the gambling table, even in the public bar-rooms, and not unfrequently encroached much upon the Lord's day. To this dark picture must be added all those vices which are natural concomitants of such a state of society, and which impair the noblest talents and weaken the strongest constitutions.

In the midst of such scenes as these, the officers of the church mourned bitterly! wept aloud, and cried mightily to the Lord for deliverance! Their whole dependence was upon the God of wouds, the great Saviour of sinners. In the hour of extremity, and on the very verge of despair, the Lord heard their supplicating voice, and answered their petitions. Now the "still small voice" of the gospel had its effect. In a few cases it reached the heart, and the trickling tear stole gently down the concealed cheek. In the month of January the Lord visited the neighborhood in the vicinity of Milford. The excitement continued during part of the winter and spring seasons, and a goodly number were added to the church. Yet in the town of Milford no alteration appeared, excepting a gradual increase of numbers in the house of God, and an increased attention to the word preached.

In the month of August a few instances of deep conviction took place, and among these persons were some of the most wicked that even abandoned Milford itself could afford. Now the Lord in very deed displayed his power. His arm he made bare. The dry bones he caused to tremble. His stately steppings were seen in the sanctuary. Now the house of the Lord was thronged. No inattentive hearer. Every countenance indicated anxiety of mind, and a deep interest in the concerns of the soul. Parents and children, old and young, rich and poor, learned and illiterate, all united their voices in one general enquiry, "What shall we do to be saved? Now the counsellor at law and his clients, the merchant and his customers, the inn-keeper and his guests, the mechanic, his apprentices and his journeyman, the husbandman and his household, all repaired to the house

of the Lord. The rattling of the lumber carriages no more disturbs the ear in the house of worship. The howls of the dog and the report of the rifle are no more heard in the forest on the Lord's day. The cards and the dice, with one general consent, are committed to the flames, and the Bible and the psalm book now take their place. Yea, those very rooms that were long occupied as places of riot and gambling, are now occupied by prayer-meetings and other devotional exercises. "It is the Lord's doings." To him is all the glory due. But it "is marvellous in our eyes." On the second Sabbath of the present month, the sacrament of the Lord's Supper was administered—nineteen adults were baptized, and our numbers increased from six to that of fifty-four. On this occasion more than usual solemnity pervaded the whole assembly. While tears of joy and gladness bedewed the cheek of the Christian, that deep horror and anguish of soul which the language of mortals cannot accurately delineate, was to be read in the countenance of the wicked. And our intercourse with society on the two following days, convinced us that the great work had only just commenced. Oh! that it may extend from society to society, until all shall come to know the Lord from the greatest even to the least.

A few solitary individuals, Gallio-like, care for none of these things; still remain undisturbed, look on with apparent indifference, and hope for a heaven where the chief of sinners and the best of saints will all mingle in one undisturbed felicity. The thundering of Sinai, though it rings the most alarming peals in their ears, seems to take no effect.

We have a prayer-meeting every evening of the week, unless when supplied with preaching, which is always attended by a crowded assembly; two Sunday Schools, which are auxiliary to the Sunday School Union in Philadelphia; one Tract Society, lately organized, which is auxiliary to the American Tract Society in the city of New York, all of which are generously supported; also one Bible Class which is well attended.

One of our Charleston correspondents says, "On the first Sabbath in September, twenty more were added to our Church by baptism, making in all 69 since the first Sabbath in May: 33 whites and 36 colored.—*Col. Star.*

REVIVAL AT FRANKFORT, N. Y.

MESSRS. EDITORS.—We can truly say the Lord hath done great things for this place within a few months. Heretofore it has been like Ezekiel's vision of bones, *exceeding dry*. The Distillery, Carding Machine, Gristmill, and Sawmill, were all in motion on God's holy day. Only two families could be found where the family altar was erected; and but one solitary man who, like Lot in the midst of Sodom, stood firm amidst this vast scene of moral desolation, and wept and prayed for some one to come over and declare faithfully and fearlessly the message of God. The commencement of the revival here was somewhat remarkable. At the very first conference meeting, it being on the first Sabbath evening of my labors with this people, the Spirit of God came down in an overwhelming manner. About 15 were deeply convicted, 10 of whom before the next Lord's day, gave good evidence of having passed from death unto life, and seven of this number were children of one family.

The fountain of the great deep seemed to be breaking up; the whole town and region about, were in great commotion. Meetings were thronged, and were as solemn as the chambers of death.

At this interesting and critical period, when the immortal destiny of hundreds was in suspense, the public mind was suddenly arrested and turned from the great salvation. A particular project was started and urged on, by one whose sole object appeared to be filthy lucre instead of the salvation of souls. The op-

posers to religion gladly engaged in an enterprise which appeared so favorable for putting an end to the work. There was a solemn and dreadful pause. At this awful crisis, the young converts and what few praying people there were before, fell prostrate at the mercy seat and raised the suppliant cry with persevering fervor and importunity. The chariot wheels of salvation began again to move through our village, though slowly, and have continued thus amidst many powerful obstacles.

Since the revival commenced, a Presbyterian church has been organized, which already consists of 47 members; and more are expected to unite soon. A few mercy drops still continue to descend. O! may the friends of Zion plead with God in behalf of perishing souls, along this extensive valley of moral death.

Rec. & Tel.] W. J.
Frankfort, Herkimer Co. N. Y. Oct. 4, 1826.

REVIVAL AT NORTHAMPTON.

Extract of a letter from Northampton, Mass. to a gentleman in the City of New-York, dated Oct. 6—Communicated for the Observer.

"On Friday of last week, the church assembled in the forenoon, and were met by their pastor, who made a solemn and interesting address. He recalled to our minds our feelings at the last communion season; our solemn covenant engagements; our resolutions and enlarged expectations, and tenderly enquired of each individual if he had been faithful to the vows made at the table of the Lord. If we had warned and exhorted the impenitent as we had opportunity; if we had wrestled with God in prayer for them; if we had felt the worth of souls, as those who must give an account. He was followed by a clergyman from abroad, who after relating some facts which occurred during a late revival among his own people, stated what he had observed during his residence with us, about ten days. Some who were deeply impressed when he came, had almost lost all feeling upon the subject of religion; others had lingered till that time, almost in despair. He concluded by saying, that it was evident to him that the hand of God with us was stayed. The sensation which this information produced I cannot describe: the church I believe retired to weep and mourn. In the afternoon we attended a preparatory lecture, and on the Sabbath the Sacrament of the Lord's Supper. Previous to its being administered, we witnessed the solemn consecration of thirty-one of the young converts to their God and Saviour before the great congregation. During Monday we were constantly hearing of the trophies of redeeming love, and every day since they have been multiplied. A new impulse actuates the children of God, and sinners are trembling with anxiety in every direction. Truly we may say, "What hath God wrought!"

Not only does this place seem to be peculiarly blessed in itself, but as one of the ministers engaged there recently remarked, it appears to be the radiating point from which the neighbouring towns have caught the Spirit; and are treading in the same footsteps. At Hadley and Amherst the prospect is very encouraging, and particularly at Ware Village, (the place of the large manufactory) there is a great revival. Already fifty persons have become hopefully pious, and the number of those who are anxious for the wisdom "from above, and which is above all," is about 200. So far as man can judge, the commencement of this state of things at the latter place was occasioned by a visit from one of the young converts at Northampton.

At *Troy*, in our own state, there is also considerable excitement. Twenty-nine persons were admitted to the church on the last Sabbath. There is also a great difference of opinion with respect to the measures which have been adopted at this place. Probably the zeal of some of the most active have made them lose sight of the wisdom which prudence and

Christian moderation would dictate ; yet it is believed that much good will result in the end. The zeal of the imprudent, and the opposition of enemies, cannot frustrate the work if it be of the Lord. If it be not from him it will of course come to nought.

OXFORD.—By a letter from Oxford, Chenango county, we learn that the revival heretofore mentioned still continues in the Presbyterian Society in that village. Nearly twenty, it is believed, have become hopefully pious, and have united themselves with the church. Instances of awakening and conversion still occur, though the cases are not perhaps so numerous as they have been.

Ware Mass.—An interesting revival is now in progress at Ware Factory Village. We have not learned whether it extends to the other parts of the town. A member of that Church informs us, that "the number of hopeful conversions is rising of 50, and not far from 100 are more or less anxious." Opposition has been raised ; but some of its leaders have felt the sharp arrows of conviction.

AMERICAN EDUCATION SOCIETY.

The Rev. Mr. Cornelius has succeeded in obtaining subscriptions to found nearly 50 scholarships ; yet the funds for immediate use are exhausted, and 250 beneficiaries are depending on the Directors for support. The subscriptions for scholarships are to be paid by instalments during 5 years. At the close of that period, when all is paid in, only the interest can be used. This would afford but \$60 a year to each ; whereas the Directors give \$72 a year, besides the avails of the student's own exertions. Large contributions, therefore, are this moment wanted, to carry on the beneficent operations of the Society ; and for collecting these, an efficient Agent seems to be requisite.—*Rec. and Telegraph.*

MEETINGS IN NORTHAMPTON.

On Thursday, the 12th inst. the members of the Hampshire Education Society, the Hampshire Missionary Society, the Foreign Missionary Society of Northampton, and the neighboring towns, and the Hampshire Bible Society held their public annual meetings at the meeting-house in Northampton. The occasion, heretofore interesting, was rendered peculiarly so the present year, by the attendance of delegates from the American Home Missionary Society, the American Board of Commissioners for Foreign Missions, and the American Bible Society.

The public services were commenced at 2 o'clock, P. M. the Rev. Mr. Perkins, President of the Bible Society, presiding, and E. Williams, Esq. acting as Secretary.

After singing and prayer by the Rev. Mr. Boies, the Report of the Hampshire Education Society, which had been previously accepted by the Society itself, was read by Mr. D. S. Whitney, and the following resolution, moved by the Rev. Dr. Humphrey, President of Amherst College, and seconded by the Rev. Mr. Hale, with an able address from the former, and a few very appropriate observations by the latter, was adopted.

Resolved, That the obvious manifestations of an increased spirit of missionary enterprise, and the rapid extension of the population of our country, require the unceasing efforts of the American churches for the preparation of pious young men for the gospel ministry.

The Report of the *Hampshire Missionary Society*, comprising within its limits the counties of Hampshire, Franklin, and Hampden, was then read by the Rev. Mr. Gould, and the following resolution adopted, upon the motion of the Rev. Mr. Fowler, of Greenfield, who, after an animated and elegant address of fifteen or twenty minutes, introduced the Rev. Mr. Peters, a delegate from the American Home Missionary Society, by whom the resolution was seconded, and supported by a very interesting detail of the wants of our own countrymen, and an affectionate and irresistible appeal to the hearts and consciences of his audience.

Resolved, That the efforts of the friends of missions for the instruction of the ignorant, and the rescue of those ready to perish, especially among the descendants of New-England, in the infant settlements of our own country, merit our warmest acknowledgments and most hearty support.

The Report of the *Foreign Missionary Society* having been read by L. Strong, Esq. the following resolution was moved, with a few appropriate remarks, by the Rev. Mr. Lord, and supported by the Rev. Mr. Vaill of the Osage mission, who was followed by the Rev. Mr. Cowles, a permanent agent of the American Board ; both of the latter gentlemen, in remarks at considerable length and of great interest, exhibiting sketches of the character of the population, among which missions, under the direction of the Board, have been established, and pointing out the encouragements to continued and persevering effort in the great work of evangelizing the world.

Resolved, That in our opinion the duty of sending the gospel to the heathen is manifestly inculcated by the scriptures ; and that we congratulate the Christian public upon the distinct indications of the divine favor, which have hitherto attended the missionary enterprises of the American Board.

The last report communicated to the meeting, was that of the *Hampshire Bible Society*, and was read by Mr. Williams, the Secretary ; when the following resolution was introduced by the Rev. Mr. Tucker, without remark, and seconded by the Rev. Mr. Waterbury, a former agent, and supported by the Rev. Dr. McAuley of the city of New-York, the representative of the American Bible Society.

Resolved, That the success which has crowned past exertions in the Bible cause, and the opening prospects of accomplishing still greater good, call loudly upon Christians to continue and increase their efforts to spread the glorious Gospel through the world.

The two last gentlemen, notwithstanding the lateness of the hour, were listened to with the deepest interest, and when Dr. McAuley took his seat, after having advocated with great force the claims of the Parent Institution, alluding at the same time with inimitable tenderness, to the principle which animated alike, Education, Missionary and Bible Societies, there was scarcely, we think, an individual present, but was saying in his heart, *it is good for us to be here.*

A collection was then taken up, amounting to \$107 17, and the meeting was closed by the usual benediction, with manifest expressions of gratitude and delight in the countenances of all.

Although the weather was unpleasant, the audience assembled must have consisted of six or eight

hundred persons, and among them we noticed with great satisfaction a large and interesting group of children, of all ages, composing the Northampton Juvenile Bible Society.

The following is believed to be as accurate an account of the subscriptions and donations during the last year, to the four societies first mentioned, or to the parent societies where they are auxiliary, within the limits of the county of Hampshire and Sunderland, Whately, and the second parish of Deerfield, in the county of Franklin, as can now be obtained.

To the Hampshire Education Society, with the income of that part of the permanent fund derived from the same source.

\$330 64

To the Hampshire Missionary Society, (received from other sources \$864 00.)

410 22

To the Foreign Missionary Society, actually paid in, \$1,122 15,—8 towns, no returns—contributed last year \$236 49—subscriptions for house of Rev. Mr. Richards at the Sandwich Islands, \$462 48—transmitted to the American Board through the Hampshire Christian Depository, \$1,278 62

3,099 69

To the Hampshire Bible Society (including \$40 00 received during the same time from the Northampton Juvenile Bible Society)

911 88

—

Rec. & Tel.] \$4,752 43

LIGHT DAWNING IN THE EAST.

Extract of a Letter from the Rev. W. Goodell, of the Palestine Mission, to the Editor of the Christian Mirror, dated,

BEVRROT, March 14, 1826.

Perhaps our friends and the friends of the Palestine Mission begin to yield to despondency. We have indeed to contend against principalities and powers, against spiritual wickedness in high places; but the weapons of warfare, which I trust we are using, have in every age been found mighty to the pulling down of strong holds. Our heavenly Father has indeed seen fit to exercise our patience to diminish our numbers, to afflict us, and to bring us exceedingly low; but he has also comforted, and strengthened, and blessed us. We are called upon to sing of mercies as well as of judgments. In the midst of the strivings of the people, and the scorn and derision of those about us; amidst sickness, and death, and weakness, and discouragement, the Lord hath made bare his arm, and hath taught us, that it is "nothing with him to help, whether, with many, or with them, that have no power." We have reason to hope, that the work of regeneration is begun, and that one individual has passed from death unto life. We fall on our faces, and say, "it is not for our sakes, that God has done this, but for his own name's sake," and for the vindication of his own glory. Much sensation has been excited throughout the whole country in consequence of the change wrought in this Arab, and many are the endeavors to turn him away from the faith. He is well known to the Emirs, to the Patriarch, to all the bishops and priests, and to nearly all the people of Lebanon; and, on account of his superior talents and acquirements, his influence is much dreaded by all those, who oppose the circulation and contradict the truths of the Holy Scriptures. We

have seen no native, who appeared to possess a more vigorous mind, and who had a greater command of the Arabic language, than he. Before the Emirs, and in the presence of the highest ecclesiastical authorities of the country; in the midst of obloquy, and in the face of danger, he has witnessed a good confession; and we cannot but hope, that God has raised him up to be an instrument of great good to his people. Mr. Bird, who had employed him as his teacher in Arabic, is preparing a particular account of him. We commend him and ourselves to your prayers, and to the prayers of all those among you, who love Zion. O that this may be but the prelude to great and glorious blessings!

AMERICAN JOURNAL OF EDUCATION.

CONTENTS OF THE OCTOBER NUMBER.

Miscellaneous Articles—Organisation of an Infant School, Means of improving University Education, Associations of Adults for Mutual Education, Political importance of Education, Moral and Religious Education, Free Schools of Massachusetts.

Reviews—Jardine's Outlines of Philosophical Education, The Moral Characters of Theophrastus.

Intelligence—London Gymnastic Institution, American Sunday School Union, Indian civilisation, Mechanics' Institutions, Early attention to Domestic Education, American Asylum for the Deaf and Dumb, Hawaii, Sandwich Islands, Kosciusko School, Livingston county High School, N. Y., Physical culture and Medical admonition, College Commencements, Franklin High School, Philad., Rensselaer School, Troy, N. Y., Gymnasium in Boston.

Works in the department of Education—Parkhurst's Elements of Moral Philosophy, The Juvenile Philosopher, Worcester's Epitome of Geography, Willard's Geography for Beginners, Franklin Primer, Cobb's Spelling Book.

Books for Children—Juvenile Miscellany.

Obituary.

DIED.—In this city, on Tuesday morning the 17th inst. LEVI IVES, M. D. in the 77th year of his age. It is now scarcely four months since the decease of Dr. Aeneas Munson, when another of the venerable fathers of medicine is taken from among us. Rarely has it happened to a community to lose, within so short a period, two men of such distinguished usefulness.

The life of Dr. Ives was a life of active piety. And never was that religion which he labored to diffuse more beautifully exemplified than in the declining days of this venerable man. Attacked while in the height of activity and usefulness, by a most distressing malady, angina pectoris, and made to linger for several years without the least expectation of recovery, with frequent paroxysms of the most excruciating suffering to which the human frame is subject, he needed no ordinary consolation. The support of the gospel was abundantly sufficient, and he triumphed over his sufferings with a magnanimity no less pleasing than astonishing, falling to rest from his laborious and eminently useful life, cheered with the promise of a rich reward.

On the evening of the 20th, after a protracted and distressing illness, Capt. SAMUEL PUNDERSON, aged 70. He was truly beloved, much respected, and universally confided in by his fellow men. Captain Punderson was not only a professed follower of Christ,—but a humble, consistent, steadfast, and exemplary christian. Humility, consistency, steadfastness, meekness, patience and resignation to the will of God, characterized him to the last. His acquaintance will ever reflect with pleasure on his character. The memory of the just is blessed.—*Journal*.

Poetry.

THEM THAT SLEEP IN JESUS WILL GOD
BRING WITH HIM.

THE hireling, weary of his load,
Longs to behold the evening sun;
And there remains a bless'd abode
To cheer us when our race is run.

What privilege —to see the stream
That bounds the worlds of faith and sight;
To catch the first inspiring gleam
Of Heav'n's unfolding visions bright!

To feel our tenement decline,
Our fabric shake without a sigh,—
Supported by a hope divine—
The hope of immortality.

At length to pass the barrier dread,
The pang of parting scarce perceiv'd;
And while survivors' tears are shed,
To be, by Christ, with smiles receiv'd!

To sleep in Jesus, rapturous thought!
To close in peace our mortal days!
Safe to the heav'nly Canaan brought,
To join the anthems angels raise!

To sleep in Jesus—what delight!
Increasing still, and ever new!
To mingle with the saints in light,
And be as pure and happy too!

To dread no pain, to know no care,
No sin or frailty to molest;
And on each glorious object there,
To see eternity impress!

Haste, moments, to unloose my chains!
Come, Jesus, let me sleep in thee.
The happiest hour that time retains,
Is that which sets my spirit free!

CITELTO.

I CAN DO NOTHING.

The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is, "I can do nothing." The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the curmudgeon begin at length to discover his ruling passion. His character once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry, "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, 32, with an allowance of 10 per cent. to agents.

CONTENTS.—NO. 22.

South Sea Islands	337	Lotteries	ib.	American Journal of Education—Obituary	ib.
The Jews	339	American Bible Society—The	347	Poetry—Them that sleep in Jesus, &c.	352
Burman Mission	341	way of transgressors is hard	347	I can do nothing—Ladies amongst the Friends—Extract—Tract anecdote	ib.
American Home Missionary Society	342	Synod of New-York	348		
Synod of Albany	344	Revivals	ib.		
Awful end of a drunkard	345	American Education Society	350		
To the conscientious retailer	346	Meetings in Northampton	ib.		
		Light dawning in the East	351		

I can do nothing, in the mouth of a sound and sincere Christian, is self-annihilation, or genuine humility. With him, such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependence on God, but refuses all servile subjection to fallible fellow-men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure: let me never grow weary in well-doing; for in due season I shall reap, if I faint not.

LADIES AMONGST THE FRIENDS.

It would be a noble employment and well becoming the tenderness of their sex, if ladies were to consider the superintendence of the poor as their immediate office. They are peculiarly fitted for it; for from their own habits of life they are more intimately acquainted with domestic wants than the other sex; and in certain instances of sickness and suffering peculiar to themselves, they should be expected to have more sympathy; and they have obviously more leisure. There is a certain religious society, the Friends, distinguished by the simplicity of their dress, manners and language, whose poor are perhaps taken better care of than any other; and one reason may be, that they are immediately under the inspection of the women.

EXTRACT.

The world is a mighty pleasant creature, only do not expect too much from it. In the hour of peace, of prosperity, and relaxation, seek the world; in moderation, taste of it as you would of a strong cordial; but lose not the remembrance that it turns bitter on the lees; drink it not to excess, or it will lead to folly, ignominy, or death. Hope nothing from the world in the hour of sorrow. Hope little even from friends, try them not too much—it is painful to find them wanting. Trust only in that world which is *not now*, but which must come to all, whether they will or not. Look at the great word written over the portal of death—Eternity—and seek your comfort there.

TRACT ANECDOTE.

A TRACT GIVEN TO SABBATH BREAKERS.—During the last winter, I overheard several young men making an engagement to perform some secular business in a certain place on the Sabbath. I left in that place the Tract "On the Lord's Day." The next week I was asked by a young man who is employed in the house where the Tract was left, if I was not the person who had placed it there. I answered in the affirmative. He then told me that the persons alluded to had commenced their unhallowed work, when one of them espied the Tract. He read it aloud, and they all laid aside their tools at once, and left the house.—*Am. Tract Mag.*